

ISIS The Contemporary Kharijite Sect

by

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Introduction from the Author

The announcement of the creation of an Islamic State in Iraq and Sham has confused, bewildered and deceived many Muslims particularly in the West. The writings below was part of a dissertation in which the GIA an armed Islamic group in Algeria was studied to establish whether they were a takfiri-kharijite group or part of a counter insurgency tactic or really a beginning of an Islamic state in Algeria as they claimed. I feel this small treatise will shed some light on how the present claim of caliphate and an Islamic state in Iraq and Sham by the Bagdadiyah is not dissimilar from the GIA claim and this initiative will not last as their predecessors did not last. It is worthy to note that there were other claims to caliphate and creation of an Islamic state in our recent history other than the GIA. By way of example, Juhamen in the KSA in 1975, and Abu Mohammed in 1995/6 residing in Edgware in London who claimed his caliphate and state in Afghanistan and not forgetting the Taliaban from 1996 to 2000.

From the understanding and aqedah of Ahlu Sunnah Wal Jamat an Islamic state which is led by Khawarij is a false state not to be adhered to. If the underpinning beliefs and methodology of an Islamic state is based upon the beliefs and methodology of the Khawarij such a state is not to be given allegiance and its residents should resist or flee or remain in their homes. Let us now look into some of the beliefs and methodologies of the Khawarij to see if the Bagdaadi state adorns itself with them. We have used my writings done in 2005/6 which focused on the Algerian uprising from 1988 to 1998. However many of the points if not all apply to the present Bagdadi state.

The Khawarij ideology will continue to appear until the last hour

The Impact of the Khawarij which was the first sect to split from the Muslims had far reaching effects. It encouraged many other rebellions to take place in history, even though in later cases they had different political reasons (See the booklet a historical overview of past and present rebellions). A number of different sects evolved from the khawarij throughout history. They gave themselves names or they were exposed by the righteous scholars of Islam in the past. Today they are known by different names and exist in all parts of the world. The righteous scholars of this day also expose them by their names and features. Some examples are the jamat al jihad wa takfeer wal hijra, ikwaan al muslimon, GIA, muhajiroon, salafi youth for reform, amongst many others. Some do not even take names for fear of being imprisoned by the regimes, like followers of Abu Qatada and Abu Hamza al Misri, and Faisal Abdullah and not forgetting Abu Mohammed the self acclaimed Khaleefah of the Muslims who resided in Luton and London amongst others¹. But their hallmarks are all the same, they call to excommunication of the leaders, and the making of jihad the most important Islamic call of today and the only real way to revive this declining Ummah.

The mere fact that the Prophet Mohammad informed us that they would continue to appear up to the last hour is enough reason for us to believe it. The Prophet Prophesised in the famous hadith of Dhul Khuwaisara mentioned above “verily from the progeny of this man will be a people who will leave the religion as fast as an arrow leaves the bow” referring to the khawarij. Also his saying: “they will continue to appear until the last of them joins the anti Christ fighting against the Muslims and their leader². Furthermore, Allah most high said < and he does not speak of his own desires he speaks revelation revealed to him>³. So as Muslims we have faith in his prophecies believing ultimately the information came to us from our lord.

Thereafter, when we look into reality we find after the first three generations of Muslims ignorance began to spread, many hypocrites entered into Islam with a view to destroying it from within. They fabricated ahadīth in an attempt to corrupt the fundamental beliefs of Muslims and sow discord between them. Thus we saw the birth of the first splitting the khawarij and then after them the Mu’tazalite, Jahmiyah, Ashā’irah, shi’ah, Qadariyah, and the Murjiyah just to name a few. Thereafter in each generation history recorded the re appearance of the khawarij up to this day.

² Silsilatul hadeeth as saheeha

³ Surah Najam verse 3

Those who lacked Islamic knowledge believed the misconceptions and misinterpretations of fundamentals by the above groups and fell prey to their methodology. Following them and their own desires they made these deviated methodologies famous. Since the first faction the khawarij who deviated from Islam and all those who appeared after it. Some appeared as mainstream sects others as offshoots of these factions. All this splitting and internal dissention caused the Muslim Ummah to weaken from within, as disunity made them into separate pacts and weaker in the sight of the enemy. The enemies were then able to infiltrate more so further corrupting the true knowledge of Islam. Causing the true form of Islam or the correct method of understanding it look so disparaging and ugly making the people who followed their desires and had no or little knowledge resist from following it. Thus Muslims ended up following one of the sects. This was the strategy used by the enemies of Islam from the death of the Prophet onwards. So it can very easily be understood how the khawārij are able to reappear time and time again in different forms with different added perversions from the true belief.

Abdullah ibn Saba who travelled through the Muslim empire spreading lies, doubts and suspicions about Uthman until he was killed. Abdullah bin Saba professed an outward Muslim belief but was in fact he was a Jew who was extremely agitated by the spread and strength of Islam and the Muslims. He continued his hypocrisy even after Ali was made the Khalif and no doubt he played an important part in sowing dissention amongst the Muslims which led to the great conflict between the khawarij and Ali and Muawiyah. ⁴

Also the number of battles the Muslims fought led to a large number of the scholars being killed. This left a vacuum of knowledge which the deviated sects mentioned above took advantage of. The rebellions and revolts and discord against the Muslim leaders proved the huge lack of Islamic knowledge amongst the general people. This gave rise to different and incorrect understandings of Islam which in turn caused more differing and dispute and more sects to appear.

Widespread ignorance led to a lack of patience, people did not understand they had to be patient with their rulers, hadith like that mentioned in Bukhari are proof of this fact being a cause of breeding the khawarij ideology, where a man came to the Prophet after being tortured by the Quraysh and said: "are you not the Prophet of Allah?" he replied: "I am" the man then said: "then why do you not raise your hands to Allah and ask him to relieve us of this." the prophet replied: "verily you are a hasty people, verily you are a hasty people verily you are a hasty people, there were people before you whose leaders would dig a huge ditch and then

⁴ al Awdah, 1412: 55

place them inside it and saw their bodies in half down the middle and use metal claws to peel of their skins. Yet they never left their religion.” And the hadīth of the Messenger narrated by Abdullah bin Amr bin Aas were he said: Verily Allah will not lift this knowledge by taking it away from the hearts of men, rather he will lift it away by the death of the scholars such that their will remain the ignorant ones and they will give rulings and misguide themselves and others.”⁵

Ignorance of the Islamic knowledge in these days is far much more than it was during the revolt of the Khawārij and birth of subsequent early sects. Each generation became more ignorant than its preceding generations. As for the first three generations then it has been testified by the Prophet that it will be safe from corruption of knowledge and that it is the best of all generations. He said in a ḥadīth narrated by Ibn Masood: “the best generations are my generation, then those who follow that, then those who follow that, then after them will come those who will testify but their testification will not be accepted.”⁶ In another long ḥadīth narrated by Muawiyah ib Abi Sufyaan he said: “.....and verily my *ummah* will split into seventy three sects all of them in the hellfire except one. A companion said: “describe them to us oh Messenger of Allah,” he said: “those who follow what I am upon and my companions are upon today.”⁷

Many of the contemporary *takfiri* extremists were indoctrinated by so called “scholars’ of Islam in Peshawar and Afghanistan⁸ namely the likes of Usamah bin Laden, Abdullah Azzam, even more contemporary Abu Hamza al Misri, Abu Qatada al Filisteeni; the latter two reside in UK and actively did propagate their extremism. They were also based in Peshawar in the ninties indoctrinating the youth. They are now under arrest in Great Britain. There were a number of other so called ‘scholars’ in Afghanistan indoctrinating the fighters with emotional speeches criticizing the Arab leaders of the world .These scholars carried the ideology of ‘Jamat ul Jihād wa Takfeer wal Hijrah’ they believed in ex communicating all the Muslim rulers of the world from Islam this is commonly known in Arabic as ‘*takfeer*’. Some of foreign Mujahideen⁹ who were influenced by these ‘scholars’ carried this corrupt ideology back to their countries and spread it. The Muslim belief is that no one has the right to Judge by any law other than the law of Allah. If a leader was to judge by other than Allah law, like a secularist, communist or socialist law, then this is an act which takes him outside the fold of Islam and he is excommunicated according to the group Jamat ul Jihād wa Takfeer wal Hijrah without any discussion or excuses!. This subject of judgment by Allah law is often referred to as ‘Hakimiyah’

⁵ Bukhari

⁶ Bukhari and Muslim

⁷ Abu Dawood

⁸ During the soviet invasion of Afganistan

⁹ These are the Muslim fighters who travelled to this part of the world to aid their Muslim brethren in fighting against the Russians. Note that not all foreign Mujahiden were influenced by this corrupt belief.

or rulership. This group believed that the Islamic Sharī'ah is the only law which Muslims are allowed to rule by, which a shared common belief of all Muslims, their deviation however was in their implementation of it. They made no distinction between the one who judged or supported the secularist law because of weakness or force or worldly gain and desires or even misunderstanding whilst maintaining that the Islamic Law is supreme and must be adhered to and the one who judges or supports the secularist law because he loves it, deems it superior to Islamic law, or believes he has a choice in the matter of what to rule by. The distinction is that the latter are excommunicated from the religion and Muslim community by consensus of all the Muslim scholars. As for the former then they are not excommunicated from the religion, they are deemed sinful upon major sin according to the correct opinion.¹⁰ The takfiri extremists make no distinction and excommunicated all and sundry from the religion who judged or supported the secularist law for whatever reason. The group Jamat ul Jihād wa Takfeer wal Hijrah had pronounced the Egyptian regime and all its supporters and helpers and executors of its law and order as disbelievers, non Muslims. So the government, military, police, judges, those who worked in the courts, all civil servants, and anyone who supported these categories of people were all labelled not Muslims. Even their wives and children and anyone who defended them were excommunicated. This religious perversion naturally led them to their extreme views and actions.

What is built on this principle is what we saw from the *takfiri* extremists carry out as hideous crimes and horrible killings and massacres of innocent Muslims and non Muslims in the world today. This is exactly what the Khawārij did. They even killed a companion of the Prophet Abdullah bin Khabaab and his wife who was pregnant and they killed her unborn child. They wanted to excommunicate the Muslims fighting against them, and then take their women and booty from the battle of the camel in which Aeysha the Prophets wife took part. This was also one of their disputes against 'Alī because he prohibited them from this following the ḥadīth: “verily your blood, your wealth and your honour are sacred like the sacredness of this place [Mecca], like the sacredness of this day [Arafah], like the sacredness of this month [Hajj]”¹¹.

Theologically they went astray in interpreting the verse in the Qur'an of Surah al Mā'idah verse 44 literally without looking into the explanation of it, which states < and whoever does not judge by what Allah has revealed then they are the disbelievers >. So because Allah excommunicated them for not judging by his book (law) then all the Muslim leaders of the world are disbelievers because they too do not judge by what Allah has revealed. And Allah

¹⁰ See the explanation of Aqeeda of Imaam Tahawi by Ibn Abi Izza p 323 with checking of sheikh Al Albani

¹¹ Bukhari and Muslim

said in another verse in surah al Mā'idah verse 51: <....and whoever from amongst you turns towards them then they are indeed from them...> this last verse was their justification to prove that all those who worked for, supported or defended the disbelieving Muslim leaders are themselves also disbelievers you can clearly see their similarity to the Khawarij claim.

In refutation to this false understanding and miss interpretation of the above verse, I say that in Holy Qur'an and the authentic Ahadith there are a number of texts which use the words 'if one does so and so then he has disbelieved or is a disbeliever.' and not all the time does it truly mean he is an outright disbeliever in Allah excommunicated from the religion. Sometimes it means he has fallen into major sin. Like for example the hadīth in Saheeh Muslim: "speaking ill of a Muslim is sin, and fighting him is disbelief" this does not mean the one who fights a Muslim is excommunicated because there is a verse in Surah al Hujurat < if two believing parties fight each other then fix the affairs between them,,,> in this verse Allah calls the fighting parties believers so the meaning of the afore mentioned hadīth is not disbelief which excommunicates them rather it means major sin. Another example would be the hadith again in Saheh Muslim; "whoever enters his women from her anus has disbelieved in what I have come with" and there is consensus that this action in itself does not excommunicate a person from the religion. So likewise, the verse of Surah al Mā'idah which they misinterpret < and whoever does not judge by what Allah has revealed then they are the disbelievers> is also understood to mean the disbelief which does not excommunicate rather is major sin.

Another perversion the *takfiri* extremists have is their view that the way to revive an Islamic state was by means of Jihād only, in every time and in every place without any exceptions. This is why they reject any movement which call to Politics or rectification of the self and religion as the way to revive an Islamic State. The fact that many political Islamist failed in the past only increased their belief in their corrupt methodology. An example of this would be when the FIS¹² party of Algeria during the uprising and elections was forcefully dissolved many of their followers went over to the GIA¹³ and waged arms against the regime. Others activated the armed wing of the FIS and fought the authorities separately from the GIA because they disagreed with the ideology it had of Takfeer (excommunication) and extremism.

This principle that defensive Jihād is the most important of all obligations, more important than prayer and Fasting for all Muslim and it is the only way to revive an Islamic state in every time and in every place is another perverted principle which not only the the Jamat ul Jihad wa Takfeer wal Hijrah hold but also the GIA and the late Abdullah al Azam and Abu Hamza, and

¹² Islamic Salvation Front

¹³ Armed Islamic Group

Abu Qatada. They rooted this principle from a number of misinterpreted sources like that of the hadith “when a person asked him: “guide me to an act which is equal to Jihād in the way of Allah” the messenger replied: “I cannot find anything equal to it.” then he said to the questioner: “could you stand up and pray non stop and fast non stop from the time a Mujāhid leaves for battle.” he said: “who could do that oh messenger of Allah?” the messenger then said: “a similitude of a mujāhid who fights in the way of Allah is like a person who prays and fasts continuously until the mujāhid returns to his family.” This Hadīth is actually interpreted correctly to refer to the voluntary prayers and fasts not the obligatory ones. Further evidence to prove this is the hadith of the messenger where he said: “the difference between us and them is prayer so whoever abandons it has disbelieved.” Also the fact that Allah has made prayer the second pillar of Islam after tawheed and fasting the third, jihad was not mentioned as even being a pillar of this religion. So it cannot be true what these takfiri extremists claim that Jihād is the single most important obligation of all obligations.

The takfiri extremists indiscriminately killed men, women and children muslim or non muslim. An example of this would be the GIA of Algeria during their uprising and continuous terror against the regime and civilian population. They permitted taking booty from Muslims after killing the Muslim villagers; according to al Misri¹⁴ they issued a fatwa claiming the civilians were no longer Muslims. So to them taking the Muslim women as slave girls and plundering their property and wealth was permissible. The grounds upon which they excommunicated the Algerian population from Islam was that they supported the regime over them. This action does not in all situations excommunicate one from the religion. If they supported the regime believing that the secular laws are better for them, then this could excommunicate them. I reply to this I say one may also do such an action because he is watching his children die out of starvation and he knew before all this they were eating well and alive. So here it is not out of disbelief, they supported the regime out of weakness for their everyday needs. And Allah says < ...except the one who is forced whilst his heart is full of faith...>¹⁵. So they are not excommunicated if they are forced. This second category of the Algerian population simulate the vast majority of them, yet the GIA with their ignorance labelled them all as the first category without any distinction and applied other principles [aḥadīth] to permit the plundering of their wealth, like the ḥadīth of the Prophet: “I have been ordered to fight the people until they testify non has the right to be worshipped and if they do that, their blood, their wealth, and their honour are safe from me.”¹⁶

¹⁴ He is Abu Hamzah al Misri who resides in the UK presently imprisoned

¹⁵ Surah an Nahal verse 106

¹⁶ Bukhari and Muslim

The takfiri extremists disobeyed their Muslim leaders; even if there was some dispute about his Islam they excommunicated him anyway. According to the majority of the predecessors and contemporary scholars if there is just 1% doubt he may be a Muslim and 99% that he is not, even if he is incredibly tyrannical we must believe him to be a Muslim as long as he professes that and obey him. The Khawārij done exactly the same they disobeyed 'Alī at the battle of siffin and refused to fight Mu'awiyah. They also excommunicated him ['Alī] from Islam. Whereas all the scholars of that time agreed he was still a Muslim. The Prophet said: "...obey your leader even if he beats your back and takes your wealth"¹⁷ Allah said in the Qur'an < obey Allah and Obey the Messenger and those appointed over you>¹⁸ of course this is in obedience to Allah and his Messenger and not in disobedience to them.

The takfiri extremists justify revolting against the governments claiming the later did not judge by the law of Allah; rather they used manmade secularist law. This is very similar to the khawarij justifications in revolting against Ali claiming that Ali brought men to judge in an affair in which judgement only belongs to Allah alone. This issue of 'Hakimiyah' or judgement was one of the primary causes of violence for all takfiri extremists. So the takfiri extremists main slogan or cause for rebellion is the issue of 'Hakimiyah' they wanted the implementation of the Islamic shari'ah, shouting < verily the judgement is for Allah alone>¹⁹ claiming that all the 'Muslim' governments were judging with manmade laws. Exactly the same accusation the Khawārij made against 'Alī when they said he has called men to judge in a dispute in which only Allah book can judge, as Allah states < verily judgement is for Allah alone>²⁰ . One may argue the takfiri extremist's complaint was the lack of implementation of the 'complete shari'ah' as the Muslim governments today do not implement it at all. They would further argue that 'Alī did implement the shari'ah generally but in this 'one instance' he did not. I rebuttal to this, I say there is no distinction between the numbers of instances the shari'ah is judged by or not, if we were to follow this principle then what exact number would be the cutting off point before we can rebel against the Muslim leaders. Everyone will differ; some will say one instance others will say two or three or four, there is no definitive evidence to answer this question. So the safest position is to not rebel or make takfeer of the leaders over the number of instances. The correct position is if one sees open kufr displayed by the leader along with the ability to remove the leader without greater harm to the population amongst other important conditions before rebellion. This decision can only reside with the wise,

¹⁷ Bukhari

¹⁸ Surah Nisa verse 59

¹⁹ Surah al Anam verse 57

²⁰ Surah al Anam verse 57

knowledgeable renowned scholars of this religion and not young, highly emotional, ignorant youth or self acclaimed scholars.

The takfiri extremists along with other opposition groups propagate what they believed to be the mistakes, sins, and corruptness of the Muslim Leader of the world. This is another similar characteristic the khawaij had when they proclaimed to all that 'Alī has called for men to judge in a dispute which only Allah law can judge. Also, he took off the 'cloak' which Allah clothed him with, meaning the title of Chief of the believers and he did not allow us to take the spoils of war in the battle of the camel. They spread these rumours and what they viewed as corruptness amongst the Muslims, stirring up hatred and dislike for 'Alī. The correct thing for both the contemporary takfiri extremists and the Khawārij was to take the leader by his hand, away from public and advise him. If he accepted, then all well and good, if he did not accept then they had done the obligation that was upon them. This action is based upon an authentic ḥadīth.²¹ The ḥadīth did not say if he does not accept the advice then go and rebel when you do not have the ability.

The takfiri extremists call for hijrah [abandonment] from the Muslim community into the mountains and rural areas claiming all the Muslim citizens are apostates because they supported the leaders who they also believe have apostate. Similarly the Khawārij sect abandoned the Muslim community in Kufa and settled in a place called Haroorah claiming 'Alī and all those who followed him were apostates. Both these two groups misunderstood the ḥadīth: "I am free from the one who chooses to reside amongst the disbelievers"²². The citizens and regime were not disbelievers in the first place so the principle was oppressively applied just as Ali and his followers were not apostates.

The takfiri extremists have a severe lack of knowledge as is evident in their actions from fighting a regime which out numbered them and out witted them in arms and numbers. If they had knowledge they would have realised the permissibility of not fighting when they are out numbered greater than one to two. As Allah states <...and now Allah has lightened your burden for you and knows that amongst you are weak ones so if you are one hundred patient you will overwhelm two hundred and if you are one thousand you will overwhelm two thousand by the permission of Allah and Allah is with the patient>²³ . Also if they had knowledge they would have understood the principles of enjoining good and forbidding evil before they caused tribulation. Where it states if by changing an evil or harm it gives rise to a greater evil or harm then it is impermissible to attempt to change it and one would be sinful if

²¹ Musnad Imam Ahmed

²² Musnad Imam Ahmed

²³ Surah al Anfal verse 65-66

he did so.²⁴ It is clear to any sensible person that given our present circumstances of weakness the harm which comes from attempting a revolution is much more than the harm in having a secularist law. Similarly it is crystal clear to all that the Leaders of the Muslim world with their armies out number the takfiri extremists more than two to one. Their lack of knowledge of these principles caused them to rebel. As for the Khawārij then they also suffered from a severe lack of knowledge as ibn Abaas pointed out to them from the Qur'an the permissibility of using men to judge in disputes to prevent discord and bloodshed and also the permissibility for 'Alī to remove his title and the impermissibility to take Muslims and their property as spoils of war²⁵.

The takfiri extremists constituted mainly of young men and youth, almost all of them are not known to be from those who have knowledge. Furthermore the renowned scholars of today do not recognise any of them as knowledgeable. They were highly emotional young people who did not know how to channel their anger and balance the affairs with the scales of the Islamic Sharī'ah. The Khawārij had similar traits when Ibn Abass went to them to advise them he said to them: "I have come from a people upon whom the Qur'an was revealed and I see none of them amongst you."²⁶ He meant he had come from the knowledgeable companions of the Prophet who most of them were now older and wiser than them, and he did not see any of them amongst the Khawārij. They consisted mostly of young men and a few older ones but they were not companions.

The takfiri extremists denounce the right of all the Muslim presidents to be leaders as did the Khawārij denounce the right of 'Alī to be the caliph. The takfiri extremists fought the leaders and the Muslim states, just as the Khawārij waged war against 'Alī and the state.

The takfiri extremists are easily infiltrated by secret agents like MI5 and FBI and hypocrites as well as a number of other agents. What makes this possible is their belief in jihad being the head of all obligations. With this principle they welcomed all fighters from everywhere even foreigners who they do not know. This infiltration has been proven beyond doubt during the GIA revolt against the Algerian regime when they announced they had infiltrated the GIA to its most upper section of its hierarchy. There are also self confessions to this fact. The Khawārij were also infiltrated by Hypocrites and the enemies of Islam. During the expansion of the Muslim empire many non Muslims wanted to destroy Islam and its followers because they had their lands taken over and property taken as spoils of war. So to enter into Islam with an aim to destruct it from within was easy again because the main call of the Khawārij was to arms

²⁴ majmoo al fatawa ibn Taymiah

²⁵ al Khawarij, taekhhu wa sifaatahu

²⁶ ibid

against Ali, they accepted anyone to fight with them as long as they proclaimed their belief. Also the origin of Abdullah bin Saba who was the one who stirred up the fitnah against Uthman was that he was a Jew who infiltrated the ranks of the Muslims and displayed apparently that he was a Muslim he caused havoc and discord exciting the Muslims to disobey their leaders all over the Muslim lands (al Awdah, 1412: 55).

The takfiri extremists abandon the scholars and seek guidance from within themselves thinking themselves to be knowledgeable and wise enough, they disrespected the prominent scholars claiming they were all government agents in fact they pronounced them apostates for not supporting them and not implementing the complete shariah. The Khawārij did exactly the same they separated themselves from the companions who were the scholars at that time and they pronounced them as disbelievers for siding with 'Alī or Mu'awiyah. They thought they had enough knowledge and wisdom within themselves. This was a main cause of their destruction. Al Jāsim strengthens this opinion by stating a ḥadīth of the Prophet when he was describing features which cause destruction he included a persons awe of himself (2005: 126).

Here are some circumstances which cause the takfiri extremist ideology to breed;

- Lack of understanding the religion, weakness in legislative knowledge or taking the knowledge from untrustworthy sources.
- Extremism in following the religious principles and over strictness in the religion.
- Unbalanced jealousy for the religion (flying emotions without knowledge and wisdom).
- Abstaining from the scholars and taking knowledge from them and following them.
- Learning for deception in order to earn more respect than the scholars and other people.
- Speakers are young in age and lack experience
- Widespread of evil and corruption and oppression in the communities and the abandoning of enjoining good and forbidding evil.
- Resentment of the social situation and those responsible for it.
- Exciting the youth and the callers to Islam to dispute and argue with the authorities.
This is a big plot against the religion and its people
- Little patience and weak wisdom in propagation.
- Taking knowledge from the wrong people and wrong sources.
- Indulging in disobedience and distancing them selves from Allah.
- Muslims turning away from their religion and over indulging in the worldly delights.
- Widespread of oppression in all its forms and kinds from the leaders and those led.
- The ruling of the disbelievers (Jews, Christians, socialists etc) over the Muslim leaders.

- The internal fight against those who practice their religion and act according to the sunnah.
- The dissention between the scholars and the youth.
- Mistakes in methodology of contemporary dawah movements.
- Beginning of the young ones and foolish ones leading the people.
- Corruption of the media

We find all, if not most of these conditions in almost every Muslim land as well as non Muslim lands in these contemporary days. For these reasons there is no doubt that the Khawārij ideology will remain to exist for many years to come as long as these social conditions are present. In fact these conditions will remain until the last day and the Khawārij methodology will appear and re appear and people will rebel and fight the leaders until the last hour. As the Prophet said: “they will continue to appear until the last of them joins the anti Christ fighting against the Muslims and their leader (taken from Al Aqal, 1417 Hijri: 123).

Finally the question remains to be answered, those whom we witness in this contemporary age committing violence and other forms of corruption such as the call to rebel against the Muslim rulers and excommunicating them from the religion, are they to be labelled as Khawarij or not. In answer to this al Aqal makes a clear distinction between those of them who hold the complete belief concept exactly as the early kahwarij sect did and those who held some of their traits. He explains that those who hold the same aqeeda and misinterpretation of the texts to validate takfeer as the khawarij did and permit the shedding of Muslim blood as the khawarij did are labelled as Khawarij. As for those who do not entirely agree with the aqeeda of the kahwarij yet call for rebellion against the Muslim rulers but do not call to violence or *takfeer* then they have traits of the khawarij and should not be labelled as such. In conclusion, to label a person or group khawarij they must hold the complete deviation and misinterpretation as the early khawarij sect did.²⁷

²⁷ Al khawajij – Nasr al Aqal

